mists, and he joined forces with the German labor movement. He drafted a plan for the recovery of Germany as the depression of 1929-32 deepened. Revolutionary at the time, its doctrines are standard American thinking today. When, on March 5, 1933, Hitler swept the board in Germany, the two Woytinskys took up anew the weary road of exile, fleeing to Switzerland. Blocked there by Communist influence from getting a job in the International Labor Office at Geneva, Woytinsky and his wife came to the United States to "discover" America.

The odyssey was over, and high drama ended for them here.

But not their usefulness. Through a joint project of the Rockefeller Foundation and, I am proud to say, of the Twentieth Century Fund, he established himself once more at his work of economic analysis. He remade a superb academic reputation in America (as he had twice made it in Europe) and last year died in peace.

Homeric quality does not come from academic achievement, however great. Woytinsky fought as well as he wrote. He had great ideas, great hopes, great values, and, above all, intense humanity. This quality, indeed, led him to break early with the coldly inhuman Lenin. Repeatedly he backed his ideas, his values, his humane loyalties at risk of his life. He commanded the respect not only of colleagues and crowds but (it saved his life) of common criminals on their way with him to Siberian jails. He resisted the brute cruelty of doctrinaires in Moscow, in Rome, and in Berlin. Woytinsky was a scholar. He was more: he was a warrior for his values.

This autobiography will be a first source of history because of its author's contact with vast events. I think it will be even more important as record of a life-long affirmation of sensitive human courage, as living proof that men can transcend even catastrophic forces.

That is why I have—rightly, I believe—called the book heroic—and its quality epic.

ADOLF A. BERLE

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